and loose manner and enclosed the whole space, and seemed not at all unlike to a wall about it." (Jos. Antiq. B. iii. Ch. vi. s. 2.) In the middle of the court Moses reared the tabernacle itself, the materials for which were more costly than those employed in the court. It was 30 cubits long, and 10 wide, and twice the height of the surrounding court, being 10 cubits high. The enclosure of this sanctuary was formed of shittim wood, "coupled together," having silver tenons and rings of gold, through which passed bars overlaid with gold; the boards also were covered with plates of gold, both within and without. Each "board," as the scripture version gives it, or "pillar," according to Josephus, had "two tenons belonging to them, inserted into their bases, and these were of silver, in each of which bases there was a socket to receive the tenon; now all these tenons and sockets accurately fitted one another, insomuch that the joints were invisible, and both seemed to be one entire and united wall." "As for the inside, Moses parted its length into three partitions. At the distance of two cubits from the most secret end Moses planted four pillars, each a small matter distant from his fellow. Now the whole temple was called the Holy Place, but that part which was within the four pillars, and to which none were admitted, was called the Holy of Holies." (B. iii. C. 6, 4.) The walls of the tabernacle were hung with "curtains (or veils, Jos. Antiq.) of fine twined linen, and blue, and purple, and scarlet" (in fact embroidered), over these again were curtains to protect them and the tabernacle, made of "goat's hair." (Exod. xxxvi. 14.) And two other sets of coverings yet were made, "which afforded protection to those that were woven, both in hot weather and when it rained." (Jos. Antiq.) According to Moses one of these coverings was of rams' skin dyed red, and the outer one of badgers' skins. (Exod. xxxvi. 19.) This temporary holy place was the prototype of that more substantial and gorgeous temple which was built by Solomon—in form and general arrangement they were very much alike. The tabernacle, considering that it was a moveable building, appears to have been very splendid, and to have displayed great skill in the contrivance and workmanship: honourable mention is made by Moses of the "architects," as they are called by Josephus, who were set over the work, Bezaleel (the grandson of Hur and Miriam, sister of Moses and Aaron) and Aholiab, men "filled with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship." (Exod. xxxi. 3.) The value of the materials we can account for when we recollect that when the Israelites departed out of the land of bondage, "the women borrowed of the Egyptians jewels of silver and jewels of gold, and raiment," and that "they spoiled the Egyptians." (Exod. xii. 35, 36.) Moses built an altar on the occasion of the defeat of Amalek (Exod. xvii. 15.), and probably he erected others in the different halting-places of the Israelites. In the 24th chapter of Exodus it is recorded that he "builded an altar under the hill (Sinai) and twelve pillars, according to the twelve tribes of Israel." (v. 4.) It is supposed, and not unreasonably, that these twelve stones were disposed in the form of a circle, as it is maintained that the erection of the same number by Joshua at Gilgal, bears out this opinion, *Gal*, in Hebrew, signifying a wheel or circle, hence the name *Gal-gal*, or Gil-gal, because there "the reproach of Egypt" was "rolled away." (Joshua v. 9.) The Druidical temples were in the form of circles. The seven altars which Balak erected by Balaam's direction at three several times in different high places, had reference to the worship of Baal, under which name several deities were comprehended. The Israelites received a Divine command to destroy the idolatrous cities of the Canaanites, and from the means used to effect that purpose, they must have consisted chiefly of wood: thus Jericho, (Joshua, vi. 24), Ai, (ch. viii. 28), and Hazor, (ch. xi. 11), were burnt with fire, whilst the altars were to be thrown down and their pillars were to be broken, because they were of stone. Connected with the fall of Jericho are some incidents to which we will allude briefly; Joshua's spies, we are told, (ch. ii. 1), came to Rahab's house and lodged there; now, Josephus expressly calls her an inn-keeper, (B. v. c. 1. s. 2), and this opinion was held by most of the Rabbis: we are also told that when the king of Jericho received intimation that spies were in his city, he sent to Rahab to require them, but she had hid them under some stalks of flax which were laid to dry on the top of her house. The houses of most countries in the East are flat or terraced, with parapets or "battlements" round them, a precaution which was made the subject of one of the Mosaic regulations. (Deut. xxii. 8.) When the walls of Jericho fell down at the sound of the priests' trumpets, Joshua imprecated a terrible curse on the head of any one who should attempt to rebuild the city (Joshua vi. 26), and the curse and the prediction were fulfilled when Hiel attempted to rebuild Jericho. (See 1 King's xvi. 34.) At the present time it is almost entirely deserted, having but thirty or forty small mean houses in it, which are inhabited by some wretched Moors or Arabs. The once fertile plain of Jericho produces scarcely any thing more than a few wild trees, in the place of the number of palm-trees, from which it was called "the city of Palm-trees" (Deut. xxxiv. 3); whilst the celebrated balsam which grew near Jericho only has entirely disappeared. This precious drug was sold for double its weight in silver, and Justin ascribes the wealth of the Jewish nation to its possession. We must not omit to take notice of the memorial set up by Joshua, when the Ark, resting in the midst of Jordan, the people passed between its waves piled up as walls on either hand, after the manner of their passage through the Red Sea; twelve stones, according to the number of the tribes, were set up in the bed of the river, "to be memorial unto the children of Israel for ever." (Joshua iv. 7.) The continuator of the Book of Joshua (probably Samuel) observes, "and they are there unto this day" (v. 9), and Eusebius and other writers mention that they were to be seen for many centuries. Joshua also, in imitation of the example of Moses, set up twelve stones, according to the number of the tribes taken from the bed of the Jordan, and pitched them at Gilgal, forty years after the departure from Egypt. Here the passover was kept (ch. v. 10), and Gilgal was for many years after a rendezvous for the Israelites. In imitation of Moses and Joshua we find Elijah building an altar with twelve stones. (1 King's xviii. 31.) After Canaan had been allotted to the twelve tribes, and the portion of Gad and Reuben, and of the half tribe of Manassah, were given on the other side of Jordan, the last-mentioned tribes went over the river to take possession of their lands, when a serious quarrel had nearly arisen between them and the rest of the Israelites. The two tribes and a half erected an altar at the place of the miraculous passage, as Josephus says, "for a monument to posterity and a sign of their relation to those that should inhabit the other side. But when those on the other side heard that those who had been dismissed had built an altar, but did not hear with what intention they built it, but supposed it to be by way of innovation and for the introduction of strange gods, they did not incline to disbelieve it" (Jos. Ant. B. v. c. 1. s. 26). "and the whole congregation of the children of Israel gathered themselves together at Shiloh to go up to war against them." (Joshua xxiv. 12.) Their wrath was appeased by the supposed offenders making a declaration that they did not intend to establish a separate worship, but that they had set up the altar as a testimony to after generations that they had not deserted the worship of their forefathers, of which they feared to be accused by those who lived on the other side of the river. The name of this altar, which is described (verse 10) "as a great altar to see to," was "Ed, a *witness* that the Lord is God." (Verse 34.) Joshua raised several altars, among others one in Mount Ebal (ch. viii. 30), which was accompanied by great solemnities before all Israel, in the presence of the ark, half the people standing on Mount Ebal, and the other half on Mount Gerizim. (Verse 33.) The altar is described to be of "whole stones," according to the command of Moses (Deut. xxvii. 5), "over which no man hath lift up any iron;" and upon the stones which were plastered with plaister (see Deut. xxvii. 4) Joshua "wrote a copy of the law of Moses." (Verse 32.) These stones were set up in obedience to the injunctions given by Moses. (Deut. xxvii. 2, 4. 5.) Just before he died, to make a deep impression on their wavering minds, Joshua assembled the people at Shechem, and after an earnest appeal to them that they would not forsake the true worship for that of false gods, to which he foresaw their secret inclinations prompted them, he made a covenant with them, and wrote his "words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. (Ch. xxiv. 26.) And Joshua said unto all the people, behold, this stone shall be a witness unto us, for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, lest ye deny your God." (Verse 27.) In the 29th verse Joshua's death is recorded. The Jews supposed that the image of the sun was represented on his tomb, as a remembrance of the miracle of the sun standing still. Eusebius says that the tomb was existing in his time. (He flourished in the fourth century of the Christian era.)

The fears and presages of Joshua were soon realized, for in a very short time after his death, (B.C. 1427) the sacred history tells us that the children of Israel "forsook the Lord God of their fathers and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them" (Judges ii. 12); "and they forsook the Lord, and served Baal and Ashtaroth" (verse 13), the sun and moon. They were therefore given over to the tyranny and dominion of the neighbouring princes, from which they were from time to time freed by deliverers raised up for that purpose. The circumstance which roused the Israelites to shake off the yoke of the Midianites, was Gideon's overthrowing the altar of Baal by divine command (Judges vi. 25), and cutting down the grove, for which act he obtained the name of Jerubbaal. (Verse 32.) This indignity to their god incensed the Midianites, who demanded that Gideon should be given up to satisfy their vengeance; this being denied, they prepared to war, but were signally defeated by 300 men of Israel, chosen from their manner of drinking water. (Ch. vii. 7.) Gideon erected an altar at Oprah, in obedience to the command of the Lord, who appeared to him. (Ch. vi. 24.) In gratitude for his services, the men of Israel offerred to make the supreme government (by which we may, I think, understand that he was to have the title of king) hereditary in his family; but this was refused by him. (Ch. viii. 23.) After his death, his natural son, Abimelech was made king by the men of Shechem, "by the plain of the pillar that was in Shechem." (Ch. ix. 5.) The pillar here alluded to, is that which was set up by Joshua (Josh. xxiv. 26) with such solemn observance, as we have already noticed; and the plain of Sichem, or Morch, was also memorable for the great oak, near which Abraham built his first altar (Gen. xii. 7), under which Jacob hid the strange gods (Gen. xxxv. 4), and where Deborah, Rebekah's nurse, was buried. (Verse 8.)

G. R. F.

The accompanying engravings of the Rudston Monolith and Stonehenge, properly belong to the "Lecture on Architecture and Antiquities," given in Number 24; and upon reference will be found appropriate illustrations of the Druidical temple, and of the single or isolated pillar of stone, which served in the oldest time for various purposes of memorial, and, probably, also of religious rite.

FRIENDLY SOCIETIES.

COURT OF THE VICE-CHANCELLOR OF ENGLAND.

Saturday, July 15.

BAWDEN *v.* PEPPER.

Friendly Societies Act—Altering Rules.

THE plaintiffs claimed to be annuitants according to the provisions of a friendly society called the South Moulton Society, and had instituted the present suit against the officers of the society, praying a declaration of the Court that they were entitled to annuities of 30*l.* each, and that an alteration of the 12th rule of the society, reducing the amount of the annuities, was contrary to law. By one of the rules it was declared that no member of the society, when they should become annuitants, should take share and share alike of such quarterly payments as should become due from the permanent funds of the society at the expiration of twenty years from the commencement of the society, and that the principal fund, after the expiration of twenty years, should not be reduced unless any member should happen to die within the first two years from the time of becoming an annuitant, and no annuity should exceed the sum of 30*l.*, unless directed by a majority of four-fifths of the members at a general meeting. The original rules had undergone considerable alterations, and received many additions since the foundation of the society, particularly by a revision which took place in 1820, when a rule was passed, declaring, that after the expiration of twenty years from 1817, all the interest of the permanent fund of the society and all quarterly payments should be divided quarterly by way of annuity among such members as should be entitled to a certificate of qualification from the president and stewards, in equal shares. But, although the members might become entitled, no payment was to be actually made except on the day after the general meeting, and no share was to exceed the sum of 30*l.* in any one year, unless it should be otherwise determined by a majority of four-fifths of the members present at a general meeting. The last of this set of rules declared, "that the rules, orders, and regulations, or any or either of them, shall not be altered, neither shall any new ones be introduced, except with the approbation of a majority of the members present at a general meeting, and then only pursuant to the 10th George IV., c. 56, sec. 9. And the person or persons wishing to alter or introduce any rule, order, or regulation, shall, at a previous general meeting, make known his, her, or their wish, and set forth in writing the particular alteration or alterations, which he, she, or they contemplate; and that after the members at such meeting have decided on the adoption or rejection of such proposed alteration or alterations, no member or members shall afterwards introduce or propose the same point again, neither shall the same be again entertained by the society." The 9th section of the statute of George IV., to which this rule referred, enacted that no rule should be altered, rescinded, or repealed, unless at a general meeting of the members of the society, convened by public notice, signed by the secretary or presi-

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